

# THE CHRISTIAN CENTURY

## THE YOUNG TO THE OLD

CALE YOUNG RICE

You who are old,  
And have fought the fight,  
And have won or lost or left the field,  
Weigh us not down  
With fears of the world, as we run!  
With the wisdom that is too right,  
The warning to which we cannot yield—  
The shadow that follows the sun  
Follows forever—  
And with all that desire must leave undone,  
Though as a god it endeavor,  
Weigh, weigh us not down!

But gird our hope to believe  
That all that is done  
Is done by dream and daring—  
Bid us dream on!  
The earth was not born  
Or Heaven built of bewaring—  
Yield us the dawn!  
You dreamt your hour—and dared, but we  
Would dream till all you despaired of *be*.  
Would dare, till the world,  
Won to a new wayfaring,  
Be thence forever easier upward drawn!

—*American Magazine.*

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street

## The Christian Century

A CLEAN FAMILY NEWSPAPER OF  
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## THE HOMELESS CHURCH AND THE CHURCHLESS HOME.

There are just two divine institutions  
on earth, through which God is redeem-  
ing the world. These must work in con-  
junction. Neither can be a success with-  
out the other. Wherever sin and crime  
and want are discovered, it will be found  
that one or the other, or both of these  
institutions have failed in their blessed  
ministry. Anarchism is developing in  
Godless boarding houses, and predatory  
wealth lays its plots and conducts its  
vicious campaigns in the churchless and  
homeless centers of trade.

At the two ends of the social body  
are hovels and palaces, neither of which  
are homes. The palace inhabiting class  
dies out and ceases to trouble us, but the  
dwellers in the alleys and lanes multiply  
and dominate the republic. We must  
bring to them the news of the Christ  
through his church and transform their  
dwellings into homes if we would save  
for God and humanity the great contin-  
ent that has been entrusted to us.

We are accustomed to look upon  
Church Extension, with its carefully  
managed financial interests, and its  
strict, businesslike methods, as a mere  
banking institution, but it is really one  
of the tenderest and most vital of all the  
agencies of God's kingdom. To realize  
the truth of this we need only to reflect  
upon the sentiments of our own hearts  
that cluster around the churches where  
we have worshiped, and where we were  
trained to worship; we need only think  
of our homes and the vital part played  
in making them holy and helpful by the  
things that come forth from the church.

So one of the most important minis-  
tries in which we can engage, and one of  
the most deeply and thoroughly relig-  
ious, is the development of our Church  
Extension Fund to the full million dol-

lars by 1909, that every homeless church  
may be housed and fitted for the service  
for which it was called into existence.

(Signed)

W. R. Warren,  
Centennial Secretary.

### WITH HERBERT YEVELL.

My attention is called to the fact that  
I have sent no report to the Christian  
Century for several weeks. After the  
Boston meeting in March we took a trip  
to England for recuperation. We could  
not fill our engagements among the Eng-  
lish churches except to spend a few days  
at Cheltenham, where we found Brother  
Verley doing a noble, self-sacrificing  
work in their little mission hall. While  
we did not attempt a protracted meeting,  
yet there were some thirty confessions  
in the few nights we were there. We  
conducted the anniversary service at  
Southampton, where Brother E. C. Mob-  
ley is doing a truly great work. Our stay  
with Brother Mobley was made delight-  
ful by Brother Mobley laying aside every-  
thing and becoming our chaperone  
throughout the South of England Cathed-  
ral country. On our return to the  
States we received word from Benton-  
ville, Ark., that the crops were frozen  
and the big tent we expected could not  
be secured, and asking that we suspend  
our meeting for awhile. Hearing of this  
Brother J. M. Bell wired to come to  
McKinney, Tex., at once. On our arrival  
we found the town in the grip of a strong  
union meeting under Hendrick and Car-  
ter. Our meeting was therefore thrust

in. Local conditions, however, seemed to  
justify it. The union meeting closed dur-  
ing the third week of ours, with forty-  
two all told, only eleven of these uniting  
with the churches. Our church came in  
for an unnecessary share of contempt  
from the pastors in town. Our audiences  
were larger than those of the union meet-  
ing and there were about seventy-five  
confessions. I mention this not in the  
spirit of vain glory, but to show that  
sometimes when union meetings are held  
to thwart the Christian church that they  
are not blessed of God nor approved by  
the people. Brother Bell is a royal host  
and very popular. I knew him well in  
Pennsylvania, where his splendid work  
did wonders for some of our pioneer  
churches.

July 14 saw us at Albany, Mo., and for  
five weeks we tugged at the hardest  
meeting I ever held. Hard for several  
reasons. First, it was planned for a  
union effort in a large tabernacle. The  
preachers not uniting, it was called a  
co-operation meeting. They refused to  
co-operate and worked against the meet-  
ing all through, saying that they had no  
voice in the selection of the preacher.  
They may have been justified in that.  
For three weeks it was difficult to get  
many of our own people to co-operate for  
various local reasons. The defunct col-  
lege here is a memorial of "Campbell-  
ite" failure in this town. Hereby hangs  
a tale. Then the meeting was held at  
the worst time of year—the time for an-  
nual reunions and picnics. In several

(Continued on page 783.)

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**CHRISTIAN CENTURY CO., Chicago, Ill.**

# The Christian Century

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No. 34.

## EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

### EVIL SPIRITS.

That was a most revealing scene in the life of Jesus when John approached him one day, touched, perhaps, by the Master's words regarding humility and the childlike spirit, and asked for his opinion on another matter of kindred sort. A few days before some of the disciples, John among them, met a man who was casting out demons, and because he was not of their group they forbade him to continue, jealous for the exclusive honor which might come to Jesus in such work.

John related the incident to the Lord with the air of one who would ask, "Was our conduct right?" Evidently there were doubts in his mind, and he would know the mind of Christ. The Master responded at once, "Forbid him not, for he that is not against us, is for us."

There are many inquiries which lie all about this scene, and with them it is not profitless to spend what leisure one can command. Where did the interview occur? Was it early or late in the ministry of Jesus? Who were the disciples who had been with John on that occasion mentioned? What was the nature of the demons? Was that the name by which some form of insanity was usually characterized, or was there something darker and more malignant in the malady? By what power did the unknown healer perform his work of curing these afflicted ones? All these questions are of interest. Let him answer them who can.

But meantime there is a much more important element involved in the conversation, and that is the attitude of the Master toward men who did not wholly share his point of view, or at least were not companions of his, and yet were doing what good they were able in their own way.

It is clear that the disciples were in no great doubt what their own relations should be to such men. They could give them no countenance or fellowship. The Master had the exclusive rights to all healing and demon-exorcism in that region. Others were to be treated as interlopers and trespassers.

This has been the disposition of excellent men in every age. Joshua came to Moses with the startling news that Eldad and Medad had been prophesying in the camp of Israel, and he forbade them. Joshua and John were both young men. It is not from such that we usually expect intolerance. It is a quality often seen in older men whose views are threatened with disturbance, but youth is generally open minded and generous. Yet experience teaches that young men, limited in vision, immature and raw in intellectual training and judgment can be the most intolerant in their treatment of others. Such were Joshua and John. Such was Saul of Tarsus, the Jewish zealot. Such was Charles IX., who gave the signal for the St. Bartholomew. Such was Phillip II., whose bigotry was only

rivalled by the cruelty of his agent, the Duke of Alva.

All this is contrary to the spirit of fairness and candor. When Gamaliel was consulted on the disposition to be made of the disciples, the propagators of the new heresy in Jerusalem, he knew that persecution would only increase their zeal and their numbers, and so he said, "Refrain from these men and let them alone; for if this work or this counsel be of men it will be overthrown; but if it is of God, ye will not be able to overthrow it, lest haply ye even be found to be fighting against God."

It is contrary to the spirit of the true

Some months ago The Christian Century was mentioned by Collier's Weekly in a denunciation of church papers which admit fraudulent advertising to their columns. Statements made then were based upon articles which had appeared in the columns of The Christian Century two years ago, before Collier's itself was above criticism. In view of this injustice to The Christian Century, which is the first of our church papers to refuse fraudulent advertising, Samuel Hopkins Adams, writing in a recent number of Collier's on "Religious Journalism and the Great American Fraud," says of The Christian Century:

"It has foresworn such practices and now comes out with a definite announcement that no suspicious or fraudulent advertising will be admitted to its columns, a pronouncement which its recent issues certainly bear out, so far as medical advertising goes. That so radical a change of policy should have been put in force is indicative of the recent awakening in religious journalistic circles."

prophet. To the hot and excited Joshua with his cry, "Forbid them," Moses said, "Art thou jealous for my sake? I would that all the Lord's people were prophets."

It is contrary to the apostolic spirit. When Paul found himself pursued by men who preached what must have seemed to him a partial and mutilated Gospel, from his prison where he was holden from his work of spreading the truth, he wrote, "Some indeed preach Christ even of envy and strife, and some also of good will; the one do it of love, knowing that I am set for the defense of the Gospel, but the others proclaim

Christ of faction, not sincerely, thinking they raise up affliction to me in my bonds." Such conditions were as serious and disheartening as ever confronted a messenger of truth. Yet he says, "What then? Only this, that in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice, yet, and will rejoice." So great was his faith in the power of Christ over a man's life that he was confident that if even a little of the good seed of the kingdom fell into the heart, though it might be mixed with much else, it would be sure to spring up and grow to some kind of a harvest.

It is contrary to the spirit of Christ to disbelieve in men, hate them, traduce them and persecute them, because they are not of the same company, or speak a somewhat different message. The Savior's words to John are proof of this: "He that is not against us is for us," or even more pointedly, "No man can do a good deed in my name and lightly speak evil of me."

The man who disbelieves in all men, save those of his own small group, is not a Christian, but a Pharisee. It is he, and men of his type, from whom the evil spirit needs to be cast out, as much as from the unknown sufferers in John's story. The only ones whom Jesus cannot use in his service are the proud, self-righteous, satisfied churchmen who deny the kingdom to all who do not bear their label. To such Jesus said, "The publicans and harlots enter in before you."

This evil spirit of exclusiveness needs to be cast out by all Christians who find themselves intolerant in their attitude toward men of other faiths than ours, who might be won by the spirit of love and appreciation of all that is good in them and their beliefs, but who resent, and rightly resent the unbrotherly air of superiority with which the Gospel is often taken to them, an air quite foreign to those who have learned the lesson of Jesus and the little child.

It needs to be cast out by those who believe that the denomination or body in which they happen to have a place is the custodian of all the truth, and that it is their business to bring all others to their way of thinking and into their fold. Partisanship and sectarianism can go little further than this. The truth of Christ is greater than any denomination, than all the denominations, and only as we come in the unity of the faith, its rotundity and wholeness, and of the knowledge of the Son of God, to perfect manhood, can the church rise to its true estate and glory in the world.

So, too, this spirit needs to be cast out by those in any communion or congregation who imagine that they hold a brief for the Lord, and that wisdom will die with them. Truth is not found in a small measure. It is many-sided and comprehensive, embracing elements which have been accepted but slowly,



and constantly breaking out into new light upon the church. To be as hospitable to it as was Jesus, to believe in all men as heartily and fully as did he, and to love those who are of other companies than our own, yet sharers of his mind and purpose, is the privilege and duty of those who bear his name.

### THE BETHANY CENTENNIAL.

In the Christian Century of August 8th there was an article entitled "A Great Centennial Offering," outlining a plan for raising a half million dollars for Bethany College within the next few years. We wish that our readers would turn again to that article and read it with care.

Bethany College is the mother of all our educational work. To a large extent it is also the mother of every other enterprise in our history. From it have come some of the strongest men in the

brotherhood and in its faculties have been included not a few marked names.

For several years past Bethany has been more or less eclipsed by the growth of other schools and the lifting of educational standards to levels which left the college somewhat behind. More than this the resources of the institution have been low and its distance from railroad and urban facilities has rendered it difficult for the college to compete with other schools.

Recently the material prospects of the institution have brightened. Some money has been raised and improvements have been made in the buildings. Some generous gifts and the prospects of electric communication with Wellsburg have aided in this improvement.

Bethany needs money and it is an appropriate time to secure it an endowment fund which will make its future certain. No more fitting time could be found than

the centennial year for the completion of this plan.

Bethany also needs the inspiration of higher educational ideals. It has lost both instructors and students, not merely because it had little money, but because its courses of instruction were not kept maintained at the standard of its earlier history and of present education requirements.

The Centennial plan, if properly carried out, will inevitably mean both financial assurance and academic competence. Every alumnus of Bethany desires to see both secured for the college, the second as much as the first. Enthusiastic participation in the plans of the committee by all who have studied at Bethany, or who have the interests of this mother of colleges at heart, will make easily possible the realization of the plan.

The Christian Century will be glad to receive and publish any pledges of any amount made for this splendid purpose.

## The Convent of St. Catherine

H. L. Willett

There was but a brief tarrying at the camp on that Thursday afternoon of our arrival at Mt. Sinai. We reached the tents a little after three, and as soon as a hasty toilet could be made, we started for the Convent, a short walk up the Wadi. We had seen it from a distance as we crossed the plain of er-Raha, a complex of roofs with two towers, almost hidden behind some twenty tall cypresses, whose dark green stands out vividly from the background of Jebel Musa. From the camp in a sheltering depression we could not see it, but as we walked up the narrow and winding path it came again into sight, a gradually opening vista of rare interest. First the cypress tops, then the square towers of the church and close to it the round minaret of the mosque, then the grey roof of the convent, and then suddenly all the brilliant greens of the garden which lay between us and the enclosing walls of the convent. We had come up the slight ascent, the top of which commands a view of the place. At our feet a lovely stream, fed from mountain springs beyond the convent, sparkled and sang on its way to a sandy death just below. A few willow trees fringed its sides, and just beyond it was the low, rough stone wall of the convent garden.

This garden is outside the high inclosing wall of the convent, and contains peach, orange and olive trees, vines, flowers and vegetables, watched over by the tall cypresses. It is a spot of rare beauty in the rocky valley. In the center of the garden is the burial chapel, but as the entrance to both is from the convent, it will be more convenient to visit them later.

Passing the side of the garden we came to the corner of the wall where the entrance archway is situated. Some Beduin with provisions were waiting for admission when we arrived. Joseph took a stone from the court yard and pounded on the heavy wooden gates. No one came for some time, and the rough summons was repeated. Still nothing happened and we had ample time to look around. The low wall, not more than twelve feet high, in which the gateway was set, extended merely from the heavy corner of the convent wall to the garden enclosure, so it was apparent that after

entering it we should still be outside the strong inclosing wall of the monastery. The lower portion of this heavier wall slanted outward near the ground, and from a window, perhaps twenty feet up its face, hung a wire. Joseph told one of the young Arabs to climb up the steeply inclined corner and pull this wire, which probably rung a bell somewhere. With little difficulty the young man made his way upward, clinging to the intersecting walls with hands and bare feet, and presently gave the wire a series of vigorous jerks. The bell responded at once in rattling tones like a huge cow bell, and we had no doubt of an early response.

It was apparent that the short wall, through whose archway we were waiting to pass, was a comparatively late feature of the place, and one wondered where the older entrance had been. This was soon seen, however. On the front or northeastern side of the large inclosing wall there was a square projection at a height of perhaps twenty feet. Standing beneath it one could look up into a box-like structure, perhaps six feet square, with a windlass arrangement for raising objects from the ground. This then was the old entrance. Visitors waited outside till their credentials were inspected, then, if satisfactory, a huge basket was lowered by the windlass, and they were drawn up to the small entrance near the top of the wall. Only thus could they enter at all. Many of the monasteries of Egypt, especially in the desert east of the Nile, still retain this service for protection against violence. The only reason it has been abandoned at St. Catharine's is that the desert tribes are the willing and unquestioning servants and dependents of the institution.

Meantime we heard the sound of approaching steps in the court yard, and after a consultation through a small aperture in the gate, one of the two leaves of the gateway was opened by a young priest, with rich, olive complexion, handsome, innocent, almost babylike face, dark hair braided and hanging down his back, black robe, and round, visorless cap of the orthodox Greek fashion. He greeted Joseph, paid no attention to the Beduin waiting with their

camels, but ushering us in, closed the gate in their faces and led the way across the court to a door in the thick wall of the convent that ran on our left at right angles to the wall through which we had just come. Here he turned and asked for our letter of admission. This we handed over. It was a carefully written Greek letter to the head of the convent from the Cairo ecclesiastical office of the Russian government. It set forth the character and size of the party, the names of the leader and dragoman, and the purpose of the visit. It instructed the convent authorities to afford us whatever aid and courtesy might be in their power during our stay in the region.

The young man took this letter, type-written in the Greek character, and disappeared through the doorway. In five minutes he returned, bringing with him the *wakil*, or secretary of the convent, who also fills the offices of librarian and interpreter, and whom we soon learned to know as Father Paulos. He was a man of forty-five, with piercing, yet kindly black eyes, black beard and hair, braided, like the younger man's, and wearing the same conventional dress of the Greek clergy. He greeted Joseph warmly, and led us through a low door and a passage into the interior of the convent courtyard. Passing the front of the church, to which steps descended, we were taken to a porchlike entrance to the living apartments, and up a staircase to the convent parlor. Withdrawing for a moment, Father Paulos returned with his superior, the *Oikonomos*, who in the absence of the bishop is the superior in command. This man had gray hair and beard, was probably sixty-five, and dressed in the same manner as the others, save that his black cap widened somewhat at the top, a sign of higher position. He spoke only Greek, and our conversation was interestingly roundabout. The few Greek phrases we could command went but a short way in asking and answering questions. Joseph spoke no Greek, and so we talked English to him, he put it into Arabic for Father Paulos, who knew no English, and he in turn repeated it in Greek to his superior. It would have been interesting to follow questions and answer, and see how much actually arrived of what had been said. It was like the

game of "Gossip," where remarks are likely to be mutilated in transit.

However, we had not much time to elaborate views on any subject when the refreshments arrived. The same young priest who had admitted us, and who did the honors throughout our stay, appeared with a silver tray, on which there was a glass jar of jelly-like substance, which might have been quince jam. Beside it was a pile of spoons, and at the back of the tray were two rows of glasses, small ones, containing arak, or brandy, the liquor made by the monks from dates, and the larger ones filled with water. Not having witnessed this sort of thing before, the question was put to Joseph in an undertone, as to what we were to do. He told us to take a spoonful of the preserve, replace the spoon on the tray, and then drink the liquor, little or much as we might prefer, and then if we wished, take a glass of water. All this was to be done by each one in turn, while the youthful waiter looked on with the utmost interest in all we did while he went slowly around the circle. We all took our jam with what dignity we might. As for the brandy, or "ze-beeb," as the monks call it, the class keeps its secrets.

Then came cigarettes, handed around by the older man. Joseph said it was courtesy to take everything that was offered. All took the tubes, some of the men smoked, and the ladies and the other men escaped observation in the smoke. Presently coffee was brought in, the thick, rich Arab coffee, and in the satisfaction of sipping it all else was forgotten. The priests showed us their register of visitors, in which we found two Chicago names, Prof. Samuel Ives Curtiss, of the Chicago Theological Seminary, March 22, 1899, and Prof. George L. Robinson of McCormick Theological Seminary, March 29, 1900. The most frequent visitors were Mrs. Gibson and Mrs. Lewis of Oxford, the sisters who have visited the convent five times, with Joseph as their dragoman each time, in the prosecution of their work of photographing and publishing the Codex Syrsin, the oldest known Syrian version of the Bible.

We were told that ours was the largest party of Americans that had ever visited the region, and with one exception, a company of French scholars, the largest that had come at all in recent years, always excepting the Russian pilgrims, who arrive in numbers every spring to visit Sinai, as a part of the

great pilgrimage, which includes, of course, the Holy Land. Few of those pilgrims who go to Palestine undertake the far more difficult journey to Jebel Musa, but there is always a company of the faithful to make the pilgrimage, and the monks are never without visitors in the spring. As we went out from the scene of our formal call to prosecute the more important business of inspecting the place, we saw many of these Russian travelers, heavy-booted, thickly-dressed men and women, going slowly to and from their cell-like rooms on the upper floors, or waiting patiently for the church to be opened that they might enter and engage in the endless genuflexions in which to so great an extent, the public functions of the Greek church consist. As we passed them with the salutation, "Girasky," "Good day," they would look up with quick pleasure at hearing the familiar word, but weight of centuries of ignorance and oppression is upon their souls, and their one satisfaction is the visiting of some holy place, by which they may prepare more fittingly to leave this present evil world. And who knows but that some of the more fortunate may find happy death and blessed burial here, beneath the shadows of the Mount of God?

## Our Church Extension Interests

### CHRISTIAN SAGACITY.

F. P. Arthur, Cor. Sec. of Michigan.

"The children of this world are wiser than the children of light," said the Savior, and it should fix upon our minds indelibly the great importance of placing some stress and attention upon wise foresight in the management of the Master's business. The rugged mathematical definiteness of business grows upon me as the great test of Christian character. He who plans well and carefully and executes with rigid attention to detail, will bring forth sure results if they do not make as great a stir in the world. We need then to build strongly and well, as Christians, as Disciples of Christ, and I say that a church building is an actual necessity to a successful church. We need to plant strongly, and so Church Extension is the right arm to all our work and has become a downright necessity.

The Extension Board has helped in Michigan the following churches: Saginaw, Kalamazoo, Battle Creek, Saranac, Grand Rapids (Fifth Avenue), Luther, Durand, and possibly others. We need new homes for at least fifteen homeless churches. You can see, then, how much we need the provision for this Fund among our own brethren to finish the work which others begin. Then it is a fund that stimulates a self-respect. Christians need to watch this remarkable trait of character.

There is a tendency to lean and depend on others in Christian work. The spirit of love is liable to degenerate into a sickly laziness of spirit and heart. More rugged adjustment of mind and energy to some hard, definite work is healthy and helpful. So the Extension Board does not give, but lends the money at reasonable rate of interest. That is the right way to do. You feel better, and you do better.

This also appeals to the investor. A dollar thus becomes a perpetual servant, going on and on in its errand of helpfulness. Let foresighted sagacity

mark our efforts. Let us put our love, our zeal, our spiritual power, into the mighty and definite plan of planning and doing for Christ.

### CHURCH EXTENSION, THE SAVIOR OF THE EAST.

D. C. Tremain, Cor. Sec. of New York.

No small portion of the difficulties of Eastern evangelization lies in the excessive cost of property and building operations in the populous districts. A building lot which could be acquired for \$100 in country districts or small towns will cost several thousand dollars in our large cities. We cite a single example. A few months ago we canvassed the city of Yonkers with a view to locating a mission work. In a district of 10,000 people and no church we found a lot, 60x100 feet, at the special price of \$4,500, regular price \$6,000. It requires no elaborate argument to show that for a small band of Disciples, such prices, without outside aid, makes work absolutely impossible.

A second problem is the absolute necessity for more elaborate buildings than would otherwise be necessary. A \$2,000 frame building, such as would be ample in many places, in these cities only serve to make us the butt of endless ridicule. Buildings beyond the immediate means of the people to erect, are a necessity, and without them we must cease to evangelize in the East with any hope of permanence.

It is true that often money for this purpose can be secured from local sources and this is urged whenever possible. Nevertheless, it is to the Church Extension Society we must look as our friend in need. We instance the following:

When the church at 169th street, New York, was organized, the district was aptly described as "many breweries and a few Germans." Here, on a lot now valued at \$25,000, was built the basement of a church. This served as an auditorium until it could no longer suf-

fice. The people had struggled until weary. They were absolutely unable to complete their building, and they are now permanently settled as one of the leading churches of the Bronx, with 325 members, a living link in the Foreign Society and a force to be reckoned with in all the affairs of the East.

A loan of \$2,500 at East Aurora was the means of making a live church in the home of the Roycrofters, from what for years had been a struggling, waiting congregation.

Again the Church Extension Board came to the aid of the Flatbush church in Brooklyn, with a loan of \$4,000, without which this work would have been impossible; now it promises to become one of the great churches of the East.

Time would fail us to tell of Upper Troy, of Gloversville, of Poestenkill, of Tonawanda, etc., which, through Church Extension have solved problems, overcome obstacles, conquered cities and saved souls.

We most cordially commend Church Extension as an investment for the financier, as a worthy charity to the philanthropist, and as a just claimant in all the offerings of our brotherhood.

### [HOME.]

The home is bare if love abide not there;  
I care not if the house be gaily dressed,  
And with the wealth of far-famed Ormus blessed;  
If love abide not there, the home is bare.

Where love abides, the home lacks naught besides;

I care not if the house be small and plain,

And if the roof at times admit the rain;  
The home lacks naught besides where love abides.

—Silas X. Flood, in Lippincott's.

Hours are golden links, God's token,  
Reaching heaven, but one by one,  
Take them, lest the chain be broken  
Ere the pilgrimage be done.



<b>Lesson Text</b> <b>Num.</b> <b>13:17-20,23-33</b>	<b>The Sunday School Lesson</b>  <b>The Mission of the Spies*</b>	<b>International Series</b> <b>1907</b> <b>Sept. 1</b>
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In the last study the Israelites had arrived at Kadesh from Sinai, and further, the sources appear to agree that Kadesh was in or near the Wilderness of Paran. It was the place in which they remained for nearly forty years, from the time of Miriam's death (Num. 20:1) till the nation was ready to move toward Canaan and sent the message to the King of Edom requesting a passage through his land (Num. 20:1). In this message it is pointed out that the people are in Kadesh, a city on the (western) frontier of Edom (Num. 20:16.)

In the memory of the nation after it reached Canaan, the entire exodus took the form of a journey from Egypt to Kadesh, and from there to the borders of the land, passing around the territories of Edom and Moab. When Jephthah responded to the challenge of the King of the Ammonites, he explained the method of Israel's arrival in the east Jordan district by saying, "When they came up from Egypt Israel walked through the wilderness unto the Red Sea, and came to Kadesh." (Jud. 11:16.) Kadesh, in the prophetic records, had the position of a half-way house on the journey, at which most of the time intervening between the departure from Egypt and the arrival in Canaan was spent. In the Deuteronomic narrative, on the other hand, the thirty-eight years of wilderness wandering are assigned to the journey from Kadesh to Canaan, making Kadesh the starting point of the real wilderness experience (Cf. Deut. 2:14). The priestly records present still a third view, viz., that Kadesh was the final and punitive stage in the journey (Num. 14:35). Kadesh (called also Kadesh Barnea and Kadesh-Maribath) was an oasis on the desert of the Tih, lying about 50 miles south of Beersheba, and on a line starting half-way between the head of the Gulf of Suez and the Mediterranean Sea on the west, and ending half way between the head of the Bay of Akaba and the Dead Sea on the east. It is elaborately described and indicated in Dr. H. Clay Trumbull's work, "Kadesh Barnea." The word "Kadesh" signifies "holy," and seems to go back to a time when the place was a sanctuary. The same name is now applied to Jerusalem by the Arabs, who call it El-Kuds, "the holy."

All the narratives which are joined together in Num. 13 and 14 and in Deut. 1, unite in the account of the mission of certain men from Kadesh into Canaan to ascertain the character of the land, the numbers and strength of the cities and people, and the prospects of successfully taking possession of it. The earlier sources state that twelve men were selected, one from each tribe. The late priestly record says that these men were leaders in their respective tribes, and gives their names (Num. 13:3-16). Among them were Caleb and Joshua (or Hoshea, as he is first named), the

### H. L. Willett

representatives of the two leading tribes, Judah and Ephraim.

#### Journey of the Spies.

The twelve searchers made their way northward from Kadesh and ascended into the "South country," or the "hill country," the high and rocky region which was later known as the "hill country of Judah." The extent of their journey is variously given. The Judean narrative says they went to Hebron (Num. 13:22), the northern record speaks of Eshcol (probably a valley near Hebron, perhaps named from the Eshcol, brother of Mamre and Aner, friends of Abram in Hebron, mentioned in Gen. 14:13, while the late priestly account extends the journey to the north country as far as Rehob, near the northern end of the Jordan, at the entrance of the opening between Lebanon and Herman, which leads to Corle-Syria and Hamath (Num. 13:21). This last is equivalent to saying that they traversed the whole of Canaan, from Beersheba on the south to Dan on the north, which was the usual term of measurement for the land (Jud. 20:1).

#### Contrast Between Canaan and the Desert.

The spies made their observations, secured samples of the fruits of the land, which in comparison with the meagre fare of the desert seemed astonishing, and returned to the camp at Kadesh, or, as the priestly record says, to the "Wilderness of Paran." They had looked at the land of Canaan with the eyes of men accustomed to the arid regions of the South or the flat spaces of Egypt. By contrast it seemed a paradise, "flowing with milk and honey," the natural products of a resourceful country.

It is this contrast with the desert which must be kept in mind when one reads the enthusiastic words of the Old Testament concerning Palestine. It could never compare as a whole with the fertile districts of Europe and America, though there are portions of it which have always been excellent for agricultural purposes. It is sometimes supposed that the land is today much more sterile than was once the case. This is not likely. To be sure, the various wars which have swept across its surface have destroyed its forests, and this affects the rainfall in a measure. But on the whole Palestine is not far behind its ancient wealth of soil, yet this must be judged not by western standards, but by contrast with the desert from which most of its people came.

To the same effect are the words of the returning spies, "it is a land that eats up its own inhabitants." (V. 32.) So attractive was it to the people living in the less hospitable regions across its borders that one wave of inroad and immigration followed another, the weaker and more civilized dwellers in the rich valleys and forest-clad uplands being overwhelmed by fresh invaders from without. This was the reason why the Hebrews upon entering it found not only the nations that were in nominal possession, but fragments of earlier migrations which

had all but disappeared in the struggle of races.

The report of the spies was two-fold. Most of the men were disheartened by what they had seen, in spite of the beauty and wealth of the land. In comparison with the hill tribes, the Hebrews, always a race of short stature, were insignificant. The cities like Hebron were walled, and looked impregnable. The strong nations that dwelt there, the Amalekites, with a clan of whom the Hebrews had fought a long and desperate contest at Rephidim, the Hittites, the fragment of an outflung wave of conquest by the great empire on the Orantes; the Jebusites, with whom David was yet to contend for the mountain fastness of Jerusalem, and the lowlanders (Canaanites) in the maritime plain and the rich Jordan valley, though they were all hostile to each other, might well be expected to combine, as they did later on, against a new invader.

#### Cowardice and Courage.

With such tales the faint-hearted Hebrews depressed the spirits of the people. They were the sort of men who must be completely convinced of success before they are willing to hazard a step of advance, or trust in any manner to the divine blessing for victory. Their race is not extinct. They are the drag upon every cause. "How are you going to do it?" is their cry whenever any new plan is proposed. They forget that there never has been a success worth the gaining that was not won against seeming odds. It is an easy thing to hold back and act the part of pessimist. The heroes of faith have been the men who dared.

Of such mind were Caleb and Joshua, nor was their courage due to the fact that behind them were the strong tribes of Judah and Ephraim, the leaders in later days of the two sections of the nation. They believed in the future of the nation. They knew that to stand still was to go back. Their faith saw the forces of Providence fighting on their side. To such men there is no such word as fail. The only question they ask is, "Ought this thing to be done; does God wish it?" When the affirmative answer has been given it is a signal to go forward. Blessed are they who, with confidence in God and determination to do his will, answer every trumpet call to wider conquest with the splendid words of Caleb, "Let us go up at once and possess it, for we are well able to overcome it."

**Literature**—Gray, "Numbers." (Int. Crit. Com.) pp. 128f. Kent, "Beginnings of Hebrew History," p. 214. Trumbull, "Kadesh Barnea," Stanley, "Sinai and Palestine," p. 172.

#### Daily Readings.

Monday, August 26—The two reports of the spies, Num. 13:17-25. Tuesday—The two reports of the spies, Num. 13:26-33. Wednesday—Report of the spies, Num. 14:1-12. Thursday—Intercession by Moses, Num. 14:13-25. Friday—Judgment, Num. 14:26-39. Saturday—An evil example, Num. 32:6-15. Sunday—Wise confidence, Psalm 46.

\*International Sunday School lesson for Sept. 1, 1907. The Two Reports of the Spies, Num. 13:17-20, 23-33. Golden Text, "The Lord is with us; fear them not," Num. 14:9. Memory verses, 30, 31.

Scripture	The Prayer Meeting	Topic
Matt. 10:24-42 Jno. 8:31-32; 15:3	A Disciple of Christ	for Sept. 4

A disciple of Christ is a lover of truth. This needs emphasis, for there is a disposition on the part of some who have learned a few things about Christ to insist that they know all there is to be known. Of course even these persons announce that they are ready to receive more truth, but like the Scotchman, they would like to see the man who is able to show them wherein they err. Science makes us humble in respect to the most familiar objects; we often know nothing worth mentioning about things which we think we understand perfectly. Many important sayings of Jesus are familiar to his disciples, but who has the full meaning of the simplest statement Jesus ever made? Mr. Moody used to say that many difficult passages of Scriptures became clear to him as he grew older and came to a better understanding of human nature. It would be a mistake, however, to reserve only the difficult passages for the illumination of experience. The insight that comes to the honest toiler discovers unsuspected riches in sayings familiar and dear to childhood and youth.

#### The Courage of Discipleship.

The world has changed since Jesus said, "He that doth not take his cross and follow after me, is not worthy of me." Then his name was known to a few men, now it is known wherever history is studied. Then he was distrusted and hated by the religious leaders, now he

#### Silas Jones

has a name above every name. The men who became his disciples then accepted persecution as inevitable, now persecution is not usually expected. But the need of courage is as great as ever. The popularity of Christianity has won for it the nominal adherence of the worshippers of the conventional. To stand forth and be a real disciple is just about as hard a task as it was in the beginning. There are so many temptations to go with the careless majority. The principles of Jesus have been adopted only in part by Christian people. There is much to be done in Christianizing Christians. Luther, Wesley and Campbell have called attention to aspects of Christian truth which the world church was forgetting. The true disciple feels that we are just beginning to appreciate the greatness of the Master and that the church must go forward in the study of his teachings and life.

#### The Tragedy of Discipleship.

"I came not to send peace, but a sword." The message of Jesus disturbs the peace of the earth. It is to be expected that men who have no interest in Christianity and no appreciation of its truth should find fault with the missionary whose teaching stirs the hearts of his hearers and causes divisions among them; but it is strange that a disciple of Jesus should become alarmed at such an

outcome. There is a notion abroad that the world ought to be set right without any confusion resulting from the coming of the truth. This notion has no support in experience or the scripture. The man in the wrong is not out looking for some one to show him his error. If he is aggressive he is intent on having others accept his attitude. Now here are the elements of tragedy. If men take their religion seriously they will find themselves opposed by friends. They will give up those who are dear to them. Why, a young man whose father is an elder in the church and whose church is liberal in its contributions to charity and missions often has to oppose his family and his church, if he becomes a minister of the gospel. They expect him to be a banker, a merchant, a promoter, anything but a minister, for the minister has no chance of becoming rich and the standards of too many in the church are commercial.

#### The Freedom of Discipleship.

The freedom of the disciple is not that of perfect knowledge and character, it is that of growth. The disciple is growing in goodness and in knowledge. He delights in the future because he believes it holds better things for a man than the past has given. New theories do not alarm him. New conditions demand thought and courage, not panic and denunciation. Bad habits are not final; they can be overcome. Eureka, III.

Scripture	Christian Endeavor	Topic
Isai 35: 3, 4; 30: 15-18	"I Can" and "I Can't"	for Sept. 1

The discussion of our will to do, or to be, is certainly appropriate for this first Sunday of the month, when in a special way the rally work of the fall is undertaken. The summer in many societies brings lagging workers, disheartening attendance at services, and peculiar difficulties. The new enterprises and labors of the rallying time must be faced with resolution and strong will—with that spirit which refuses to heed the suggestion, "I can't."

There are limits to what any man can do, says one writer. Simply saying, "I can," does not make a man omnipotent. Neither does the conviction that a man can do a thing always make it possible for him to do it. This is merely to admit, however, that men are men. And the limits of what men can do are not fixed limits. We have never reached yet the walls that surround us. Far beyond all that men have done stretches that which men can do. So vast is the field open to man and so great is the power available for him, that it is possible for a great man of faith to say boldly and reverently: "I can do all things through Christ who strengthened me." The declaration is accompanied by humble acknowledgment of contentment with his

#### Royal L. Handley

God-assigned conditions, but such contentment with what God does for him is coupled with the declaration that he can do anything for God which God wants done through him.

\* \* \*

A man may say, "I can't" about any duty. If it is a duty, God stands ready to supply strength for its doing. And the divine spirit within us will assure us of this, at the familiar lines of Emerson declare:

"So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, 'Thou must,'  
The youth replies, 'I can!'"

\* \* \*

No duty is impossible to man. Even if a man has lost the capacity of self-control and is a drunkard, or has a mania for theft and is a kleptomaniac, or has lost the faculty for truth and becomes a liar and a deceiver, or has a greed for gold and has become a cheat and a miser, God can enable him to say triumphantly of the duty of victory over his besetting sin, "I can."

\* \* \*

Where we have once said, "I can," and have done what we said we could

do, we are in a position to go forward and repeat the triumph over something more difficult. "Each victory helps us some other to win." Mr. Clement closes his excellent little handbook on Japan with the apt quotation of the lines from Conington's translation of Virgil:

"These bring success their zeal to fan;  
They can because they think they can."

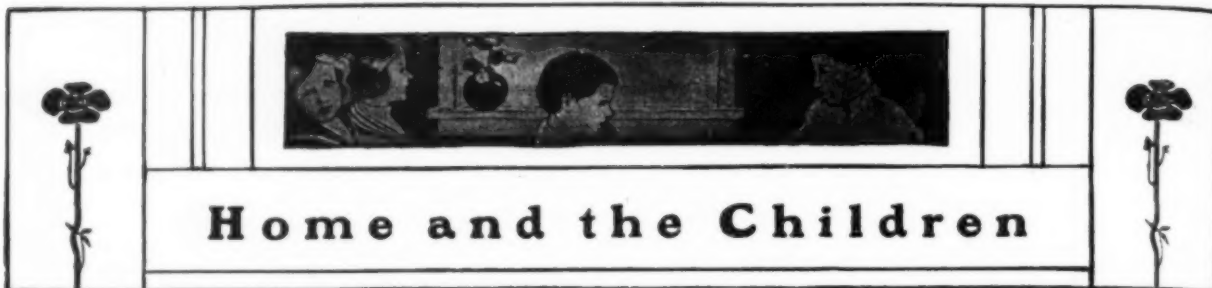
There is a simple reason for this. Each time we tread a path we mark it better. Every road seems shorter and is easier the second time we travel it. Each outputting of confident energy increases alike our energy and our confidence.

#### Daily Readings.

**Monday**—Caleb's "We can" (Num. 13: 26-30). **Tuesday**—The spies' "We can't" (Num. 13:31-33). **Wednesday**—Saul's army (1 Sam. 17:28-32). **Thursday**—David and Goliath (1 Sam. 17:28-32). **Friday**—Paul's "I can" (2 Cor. 12:7-10). **Saturday**—Jesus' promise (John 14:10-14). **Sunday**, September 1, 1907. "I Can" and "I Can't" (Isa. 35:3, 4; 30:15-17; Heb. 3:14). Consecration meeting.

I count this thing to be grandly true;  
That a noble deed is a step towards God,  
Lifting the soul from the common sod,  
To a purer air and a broader view.





### DAWSON'S GOOD FORTUNE.

"Driver! What were you thinking of to leave the heaviest piece of baggage for this boy to carry! That suit case is full of books. I've a mind not to let you drive us over. 'Twould serve you right."

"I—I don't mind it," panted the boy, as he straightened himself. "I'm—big, and—and strong, you see!"

"Yes; I see you are strong, but you'll not be strong long if you overlift like this. Driver, I say!"

"An' it's meself as is doin' him a favor, sor, wid lettin' av him wait on me passengers. Ef he jumps the worruk, then he loses the job, that's all!"

"Wait, Clara! I shall call another cab. Hi, there!"

"Oh, don't sir! Please don't. I musn't lose this job, sir. And I don't mind, sir, indeed, I don't. It's easier than some I've carried."

"Oh, it is! So much the worse! Here!" and he slid a half-dollar into the small hand, "come to the Laurel House in about an hour! I want to see you. Come to the gentlemen's reading room."

"Oh, thank you, sir! I'll be there!" And as the irate driver drove away, Darrow turned a double handspring; after which he started home with his prize.

"What do you s'pose, mother? Oh, I hope he wants me to do something else!" "Such riches!" exclaimed the mother. "Why, that makes 75 cents today! You'll be earning as much as I do before long."

At the Laurel House, Mr. Emmons questioned the boy kindly, and learned that Darrow gave his money to his mother, who was "taking care of sister, and baby, and me, and all of us; till now, I'm so grown up that I do some of the taking care of us."

"The doctors have sent me down here to play golf," said Mr. Emmons. "Would you like to be a caddie, Darrow?"

"I should like to be your caddie, sir."

"Now you're flattering me. I'm not always like this; sometimes I'm cross." He drew down his eyebrows.

But Darrow grew more serious. "Then I'll try all the harder to please you, sir."

"Indeed! Well, I expect to remain through the season. And I want one boy to be ready to play, or not to play, as I chance to feel. How would a dollar a day suit you?"

"Oh, oh!" Then he grew sober. "You don't mean it!"

"But I do mean it."

"Then I can make mother take a vacation like other people. Oh, I'm so glad to be grown up—'most!"

"Be on hand at nine, then, in the morning. And—let me warn you, you'll earn that money! Good-night!"

Darrow found a free place on the sidewalk, turned a few more handsprings, then flew home to relate his new business engagement.

The days passed. Mr. Emmons was pleased, and more, with his bright little

caddie. One day he noticed two of the other caddies smoking cigarettes. And he noticed, too, that they were offering one to Darrow. He couldn't see whether the boy took it or not, but it set Mr. Emmons to thinking.

"Darrow," he said the next morning, "the doctors tell me it is because I have smoked too much that I am in such wretched health. I see that some of the caddies are smoking cigarettes. Now, I don't want you to do it. If you do—I shall look for some one else." He paused to glance sternly at the boy.

"But you won't have to look. I'm not going to smoke. The boys say there isn't any harm—not if you have the money; but I shan't do it. Not if they give me the cigarettes. I've promised not to."

"There is harm in it, Darrow. I would be a well man today if it hadn't been for tobacco. And I have smoked little for the last few years—only four 25-cent cigars a day. That doesn't seem"—

"Whew! a whole dollar! Every day! Just what I'm earning. And all the money mother had before I was big enough to help take care of us. My!"

"I want you to know that smoking is bad for a man," continued the gentleman. "Whenever I'm cross it's because I want a cigar. It is harder to break the tobacco habit than it is to carry suit cases full of books." Mr. Emmons sat still so long that Darrow thought he was through with him, and was turning to leave. "See here! I don't like to have this battle four times a day and not feel that somebody besides myself is the better for it. I used to pay that dollar to the cigar dealers without a murmur. Now, just as long as you will keep from learning to smoke, Darrow, I'll give that money to you for your mother."

Darrow couldn't help it. He opened his mouth and gave a yell that startled the nervous man nearly out of his golf togs. Then he began to turn handsprings, and kept them up till Mr. Emmons was dizzy.

"Here! Darrow! Stop that! You'll get vertigo. Come here! Is it a bargain? Then shake!"

Later in the day Darrow approached his new employer. His face was serious and long. Indeed, it was very long. "I don't believe you know how much that dollar 'mounts up to. Why, why, it's over \$300 a year! And not count in the Sundays!"

"But we're going to count in the Sundays. They weren't counted out of the other game, although we don't play on that day, and there's no reason why they should be out of this."

Still Darrow felt that he should look after the interests of this reckless employer of his. "Are—are you sure you can spare so much?" he asked anxiously. "Won't you need it for something else?"

Mr. Emmons laughed. "You are the best medicine I have found yet! I'll do my best to get along without that dollar

a day. But any time I should feel unable to afford it, why, you'll let me out of the contract, won't you?"

"Sure! 'Cause, you see, I'm getting bigger every day. So, maybe mother won't miss it by—the time you get to need it."

"Good for you! I see you are an honorable man. Shake hands again! Suppose you and I became business partners, hey?"

"All right!" Darrow put out his brown, grass-stained hand into the slender one held out to him.

"You don't ask what the business is."

"Why—why, anything you are doing, sir. I'll do the same thing—best I can."

"There you are!—flattering me again. I shall begin to think myself a pretty fine fellow if this keeps up. But there's one thing: Although you and I are business partners, I want you to attend school regularly during the school terms: so as to learn how to take my place by and by—that is, if you don't go to smoking, or doing something else I shouldn't like in my junior partner."

"I'll be very careful, sir."

"That's right! Now, remember to ask your mother if I may come over to talk with her tomorrow, will you?"

Darrow didn't quite know what all this meant, but something inside of him was so very glad that he turned handsprings at every street corner all the way home. —Epworth Herald.

**Austere Customer**—Young man, have you smoked beef?

**Student Helper**—No, ma'am; nothing but cigarettes.

### PASTY FOOD Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat, for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible, but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested."

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nuts food has done the work." "There's a Reason." Read "The Road to Wellville," in pkgs.



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Wallace M. Stuckey and daughter are holding a meeting in Hubbard, Texas.

G. F. Assiter of Rogersville, Pa., is enjoying his vacation at Parkersburg, Pa.

H. M. Hall spoke last Sunday in the pulpit of the University Church, Bethany, Neb.

J. W. Pearson has been called for another year as pastor of the church in Mozier, Ill.

J. C. Mason delivered an address at the annual meeting August 5th, of the church in Texico, N. M.

J. F. Quisenberry has accepted a call to become pastor of the Central Church, Weatherford, Texas.

J. M. Johnston is using a stereopticon for evening services at Coshocton, Ohio, and is having excellent audiences.

R. J. Bennett, pastor in Natrona, Pa., and Brother Jamison of New Kensington, exchanged pulpits last Sunday.

The pulpit of the First Church, Lincoln, Neb., was occupied last Sunday by Prof. J. A. Beattie and J. W. Hilton.

E. B. Barnes is holding a tabernacle meeting in Belhaven, N. C., in which there have been over thirty additions.

Wallace Tharpe, Pittsburg, Pa., will deliver the address at the annual meeting of the church in Wauseon, Ohio, August 25.

W. S. Johnson and Talbert McCrea are leading the forces of Missouri Valley, Ia., in a tent meeting. M. C. Hutchinson is the pastor.

W. D. Van Voorhis is back with his church in Bellaire, Ohio, after a restful vacation at Moundsville Camp Ground in West Virginia.

Garry L. Cook will hold a meeting beginning in October in Loraine, O. Home forces will be assisted by a singer and personal worker.

This week Joseph A. Serena, Syracuse, N. Y., assisted by Miss Edith Trost, is conducting special services for the church in Pompey, N. Y.

J. A. Macey of Iowa, is in Spokane, Wash., supplying the pulpit of the First Church during the absence of the pastor, C. F. Stevens.

Our congregation at Dallas, Ia., is seeking a minister. There is a good parsonage and fine outlook for the work. Address J. W. Brillhart.

C. C. Davis has his work well in hand at Brighton, Ia. The brethren there will soon be using a new church building, which is almost complete.

L. P. Builta informs us that there is an excellent opening in Pine Village, Ind., for a good physician member who is a member of Christian Church.

Prof. W. M. Reeves of Cotner University has been appointed field agent to raise about \$2,500 for Cotner, to be used in the completion of the gymnasium.

The Kensington Church, in Philadelphia, Pa., has extended a unanimous call

to L. L. Higgins, who graduated this year from Hiram College. He has begun his work on the new field with every promise of excellent results.

The Sunday school in Elyria, Ohio, where John P. Sala is pastor, recently raised an excellent contribution for recarpeting the Sunday school room of the church.

Because of ill health, W. L. Stine has been compelled to relinquish his work with the congregation at Brunswick, Ohio. The church will want a preacher at once.

J. H. Hughes of Macon, Ga., has received a call to the pastorate of the church at Corsicana, Texas, following a meeting which was held for that church recently.

J. W. Street, pastor in Mackinaw, Ill., will have the assistance of F. A. Sword, of Polo, Ill., and Charles E. McVay, of Benkleman, Neb., in a meeting to begin September 15.

Grant E. Pike and his people of the Calvary Church, Allegheny, Pa., are earnestly working at the reduction of the church mortgage, and the debt is now less than \$350.

The Second Church in Findlay, Ohio, of which J. F. Baxter is pastor, has \$500 in a fund to be devoted to the purchase of a lot in a good location. The church is at present meeting in a storeroom.

The seventy-fifth yearly meeting of the churches in Loraine and Atlantic county, Ohio, will be held at Sullivan August 23-26. A number of our strong ministers of the State will have place on the program.

H. H. Peters, Dixon, Ill., has published his address on "The Fundamentals of Christian Unity," which was delivered before the first district convention in May. He began his second year as minister in Dixon, Ill., August 1.

Roy Brown, pastor in Bellefontaine, Ohio, believes in the method of growing a church from the Sunday school. He preaches to a class of over forty men and his Sunday school has more than 300 in attendance during summer weather.

Two well qualified women are needed for the mission in Africa. They should be single women, in good health, well educated, under 30 years of age, and that can come well recommended. Address President A. McLean, Box 884, Cincinnati, Ohio.

Butler College, Indianapolis, Ind., bids fair to enjoy a most prosperous school year after the increase of its endowment to \$450,000. Prof. T. C. Howe, who led in securing the additional endowment, as acting president, is directing the work of the college.

In beginning his work as resident minister in Manchester, N. H., E. M. Todd has published in neat form a statement of the purpose of the Disciples in beginning the work in that city, which has gone in the mails to all of those who were interested in the special services conducted by Evangelist Herbert Yeuell something more than a year ago.

The Foreign Society is inaugurating a strong mission study campaign this year. The new book, "The Uplift of China," is a remarkable book. Many will be interested in this new volume, and the society hopes to have at least 500 classes studying it this year.

An energetic young minister who has had several years' training in college and university and who is an able preacher, would like to hear from some wide awake church that is able to pay at least \$100 a month. Address E. D. L., Angola, Ind., Box 495.

B. S. Ferrall was prevailed upon to preach for the brethren in Angola, Ind., while on his vacation. The Jefferson Street Church, Buffalo, N. Y., of which Brother Ferrall is pastor, is planning to hear the stereopticon lectures on Palestine by J. P. Lichtenberger.

A stirring message has gone forth from W. R. Warren, centennial secretary, to all of our ministers in regard to the church extension offering next month. Such strong appeals on behalf of this enterprise for our weaker sister churches should not go unheeded. Let us have an offering from every church for church extension.

One hundred and ten delegates were present at the eleventh quarterly convention of the Bay Union of the Christian Woman's Board of Missions in the First Church, Alameda, Cal., on Tuesday, August 13. Following the excellent program a silver offering of \$15 was taken, which was sent to W. P. Bentley for the Chinese school in San Francisco. Reso-

## WHAT'S THE USE?

To Pour in Coffee When It Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a Calif. woman.

"Do you know why? It's because I used to drink coffee, but I finally cut it out and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then he has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten days' trial works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs.

lutions of sympathy were passed and sent to the national secretary, Mrs. M. E. Harlan.

F. L. Davis and his people of the church in Wilmington, N. C., have secured the option on a lot in an excellent location in that city to which their tabernacle will be moved. Vigorous efforts will be made to raise funds for the purchase of the lot.

An encouraging number of our ministers attended the school of evangelism conducted recently at Chautauqua by W. J. Wright. A. W. Place, pastor of the Bellevue Church, Pittsburg, Pa., persuaded A. McLean to stop over on his return from the conference and preach for his church.

G. J. Chapman, minister in Cherokee, Okla., has been called for another year at an increased salary of \$200. During the last year eighty-six additions were received. Audiences filled the church house at the regular services, and the church begins immediate work upon improvements to cost \$5,000.

The fund for founding at Hiram, Ohio, the G. L. Wharton Memorial Home for the children of foreign missionaries under the control of the Foreign Society has recently been increased by three contributions of \$500 each, besides many small sums which are being constantly added. F. W. Norton is the representative of this work.

The reports from Children's Day offering up to August 14 shows a gain over the corresponding period last year of \$10,500. This is a remarkable increase. There is little doubt that the schools will reach and even exceed in reaching \$75,000 this year for foreign missions. The most hopeful feature of our foreign mission work is the increasing interest of the children.

#### AMONG CHICAGO CHURCHES.

Prof. Walter Stairs spoke last Sunday night at the Jackson Boulevard church. Chas. E. Varney will be the preacher for next Sunday.

C. M. Sharpe has been preaching most of the summer for the First Church.

S. G. Buckner begins his third year with the church in Harvey, Ill.

Evangelist Herbert Yeuell, wife, and son, are stopping this week at the Stratford Hotel in this city.

Secretary George W. Muckley of Kansas City, Mo., was a visitor in Chicago this week.

Prof. Frank V. Irish, during part of the summer has supplied the pulpit of the church in Mishawaka, Ind. Last Sunday, in the absence of the pastor, George Hemry, he was the preacher in the regular services of the First Church, South Bend, Ind.

W. F. Rothenburger recently moved to 2600 Lowell avenue; phone 2131. He and his family are enjoying a vacation at Chautauqua, N. Y., where, with Mr. and Mrs. A. R. Teachout, they are occupying the handsome Carlisle cottage.

The Chicago Heights Church has had fifteen additions in its regular services during the past three Sundays. Ten of these came last Sunday. Evangelists Shelbourn and Knight will begin a meeting with this church August 28. W. S. Lockhart is the pastor.

Sumner T. Martin, city evangelist, returned to the city from his vacation last

Sunday. On the last three Sundays of his vacation he was preaching for the church in East Liverpool, Ohio, where E. P. Wise is the pastor. There was one addition last Sunday at the West End Church.

#### NEW ORLEANS IN 1908.

For the information and consideration of the brotherhood at large the Soniat Avenue Christian Church of New Orleans wishes to publish the following communications addressed to the Norfolk convention which is to assemble the coming October.

To the International Convention of the Christian Churches Assembled in Norfolk, Va., October 11-17, 1907.

We, the Christian churches of Louisiana, assembled in convention at Jennings, La., do join most heartily with the Soniat Avenue Church of New Orleans in inviting the international convention to assemble in this metropolis in October, 1908.

We believe that your visit to New Orleans would awaken a deeper interest in missions on the part of our great brotherhood and would give a prestige, power and permanency to the cause of primitive Christianity in the South which could not be gained in any other way; therefore, we earnestly pray our brotherhood to come and accept of our hospitalities, bringing spiritual blessings with you and doing us incalculable good.

(Signed) F. M. McCARTHY,  
President.

Otis E. Hawkins, Secretary.

To the General Convention of the Churches of Christ in America, Assembled.

Knowing the great work which your broad gauged society is doing in the world of religion and for the cause of

humanity, and appreciating the great benefits to be derived by the influence of personal contact and sensible of the more material advantages to be likewise derived the New Orleans Progressive Union begs to extend to your body a cordial invitation to hold your next convention in this city.

Our esteemed Mr. W. M. Taylor of this city will bear this message to you, and in compliance with his suggestion, as well as complying with our own desires, we beg to say that we will provide an assembly hall and committee rooms sufficient to care for the needs of the convention.

I trust that the old Southern city of New Orleans will have an opportunity to display its hospitality toward the members of your body, and you may rest assured that nothing will be left undone to make your stay here both pleasant and profitable.

(Signed) M. B. TREZEVANT,  
Secretary.

To the General Convention of the Churches of Christ in America.

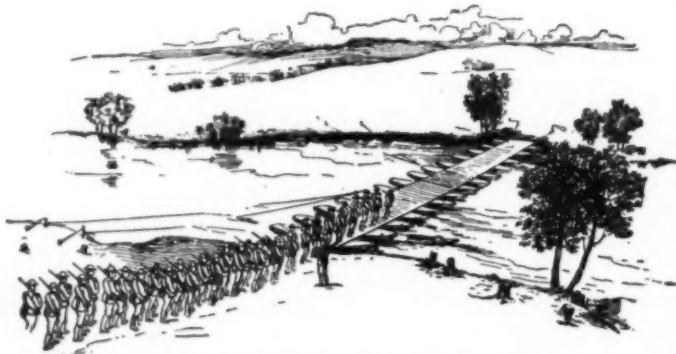
Gentlemen of the Convention: I most cordially join the mayor of the city of New Orleans and the Progressive Union of that city in inviting your society to hold its next convention in the city of New Orleans.

I have requested Mr. W. M. Taylor of New Orleans to convey this message to you and to say, in my name and behalf, that the State of Louisiana and all her people will be delighted to have your convention come to us. Mr. Taylor has been requested by me to assure you that if you will thus honor us a most cordial reception awaits you. Yours very truly,

N. C. BLANCHARD,  
Governor of Louisiana.

The accompanying cut is a representa-

## The September Offering



### ALL STEPPING TOGETHER

UNITED WE STAND for a successful collection for Church Extension.  
DIVIDED WE FAIL to secure necessary funds with which to house 138 mission congregations that have applied for help since January.

### OUR CHURCH EXTENSION OFFERING

in September can only be made what it ought to be by our preachers and churches all stepping together. If we step together in this Offering we can go far towards securing the MILLION DOLLARS so much needed to house our **twelve hundred** homeless churches. We must house our missions as fast as we organize them if we are to shake this country with our plea.

WRITE AT ONCE ordering literature for distribution and collection envelopes. Use a postal card to order your supplies which will be sent free. Address G. W. Muckley, Cor. Secy., Kansas City, Mo.

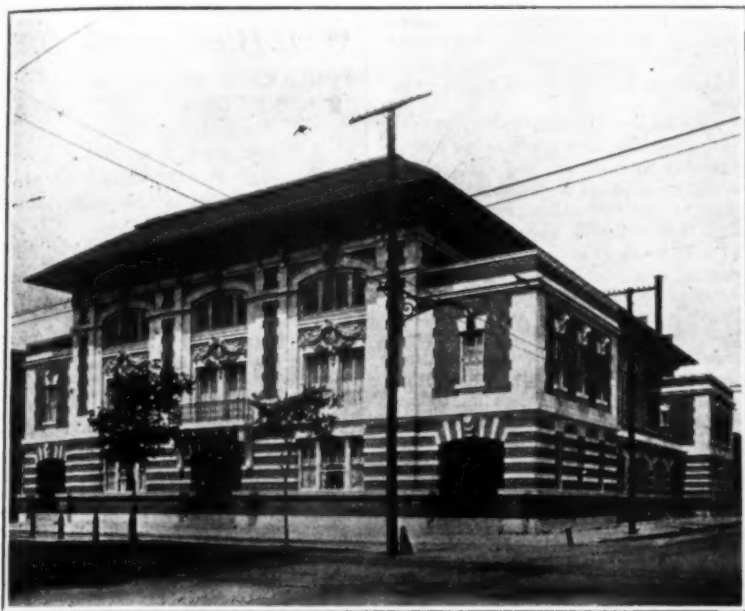
### THE ANNUITY FEATURE

of Church Extension is profitable to you and the Board. You receive 6% and the Board builds churches with your money. Write for information to G. W. Muckley, Kansas City, Mo.

tion of the magnificent building which we have already engaged for the convention; it will comfortably seat about 4,000 people, and is well equipped with committee rooms, lavatories, parlors, exhibit rooms and banquet hall; it is up to date in all its appointments and is well ven-

are planning to make our convention of 1908 the most representative, best entertained, and the most profitable one ever held by our brotherhood.

Last year we went before the convention in Buffalo with an invitation for it to meet with us in 1907, but in deference



New Auditorium, New Orleans, La.

tilated and lighted; it is new, having just been completed last winter at a cost of \$120,000; it is well located on St. Charles avenue, in walking distance of all the hotels and scores of good boarding houses.

Brother F. M. Rains stood in the auditorium of this building last June and said: "No doubt this is the finest building of the kind in the South." His judgment has been confirmed by the Mardi Gras Association, which has secured this hall for the crowning of 'Rex' next year.

The churches and citizens of this city

#### EXCURSION VIA NICKEL PLATE ROAD

To Boston and return, \$21.00, August 20 and 24. Limit thirty days from date of sale. Meals in dining cars, 35c to \$1.00. Stopovers, Ticket office, 107 Adams street, Chicago. 'Phones, Central 2057 and 6172. La Salle Street Station, on Elevated R. R. loop.

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C. C. ROWLISON, President.

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1. Does not employ any tobacco-using, wine-drinking teacher.
  2. Enroll students who have these or other vicious habits unless they unconditionally abandon such practices before enrollment.
  3. Have a football team, secret fraternities nor hazing.
- J. HOPWOOD President.

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Each Reds and Blues plan requires dividing the school into two sections—Reds and Blues and appointing captains, one or more, for each side, a social or other treat to be given at the close of the contest, when those on the winning side receive ice-cream and cake, and the losers crackers and cheese, or some other attraction to celebrate the close of the contest and the victory. Treat is to be paid for by the school. Complete instructions sent with each order.

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Disciples of Christ

Norfolk, Va., October 11-17, 1907

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**WANTED**—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years, 6 per cent interest. Abstract to date. Trust company trustees. Address Y, Christian Century.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

following is a report given of our action by the Associated Press, which was clipped from a daily paper:

"Buffalo, N. Y., Oct. 17, 1906.—The international convention of the churches of Christ will meet in Norfolk, Va., next year. This question was decided in the committee this afternoon and ratified by the convention. The supporters of New Orleans carried the contest up to the last moment, and only withdrew when a general understanding was reached that the convention of 1908 would go to New Orleans."

We fully expect the convention to ratify that agreement and are making every arrangement to meet all the obligations devolving upon us as a result of the acceptance of our invitation; our cause is weak in this city and we are depending upon the citizens to help us and they are responding most generously to our call, but we could never go before them again with such a proposition if our invitation for 1908 should not be accepted; therefore, we must have it now or never and we hope that our churches in other cities will give a brotherly consideration to our claims and not enter into a contest over next year, but bide their time.

Our cause here is already gaining prestige at the prospect and all our future plans are based upon the realization of this hope. Yours for the advancement of Christ's Kingdom.

W. M. TAYLOR,

Minister Soniat Ave. Christian Church.

R. M. Denholme, elder; J. J. Zigler, elder;

John F. Charlton, deacon; E. S. Ferguson, deacon; Hunter Charlton, deacon;

Albert Magnitzky, deacon.

### FOR K. U. MEN.

"Any student intending to enter the College of the Bible or Kentucky University will please send his name and address and as far as possible the time at which and via what route he expects to arrive in Lexington, Ky., to any of the committee named below.

At the depot he will please look for the boys wearing the ribbon badges, Y. M. C. A.

R. T. CARPENTER,

J. R. BRELAND,

T. A. HOUSTON,

Committee on Reception.

### CHURCH EXTENSION RECEIPTS.

Comparative Financial Statement from Oct. 1, 1906, to Aug. 1, 1907.

Contributing churches for ten months. Last year, 778; this year, 654; loss, 124. Amount contributed for ten months. Last year \$13,167.93; this year, \$11,433.35; loss, \$1,734.58.

It will be noticed that since last October the churches have fallen behind on their offerings \$1,734.58, as compared with the same period last year, and that we have fallen behind 124 in the number contributing. We believe this falling behind is not due to a lack of interest in the work. Our gains are made in the September offering. It is hoped that each church will take pride in raising the same amount as last year, and as much more as possible, and that many new ones will contribute that have never had fellowship in this work. Last year we had a gain of nearly \$12,000 from the churches, and 275 new contributing congregations. We must hold this gain and make another if we are to do any worthy thing toward our Centennial aims.

G. W. Muckley, Cor. Sec.

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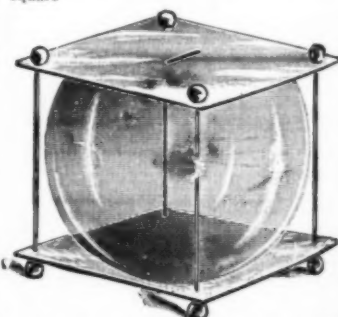
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## FROM THE FIELD

### ILLINOIS

**Albion**—On the first Sunday of this month D. W. Conner received four confessions, making a total of 30 since he began his work with this church.

**Dixon**—In regular services on the first Sunday beginning his second year with this church, H. H. Peters, the pastor, received three additions to the membership of the church.

**Mozier**—In spite of oppressive heat, J. W. Pearson was greeted by large audiences in his regular services. There were three additions, one by baptism, and over 100 were at Sunday school.

### IOWA

**Lewis**—Evangelists Wilkinson and Maxey are stirring this community in a revival meeting in which there had been more than 30 additions August 15th, and the meeting was to continue with excellent prospect.

### KENTUCKY

**Kingston**—James T. McKissick and J. Randall Farris are holding a meeting for this church in which at the last report there had been over 20 additions.

### NEW MEXICO

**Texico**—Since the last report there have been five additions to this church, two of them by confession, making 21 since F. F. Grim began preaching for this new congregation.

### OKLAHOMA

**Perkins**—J. W. Garner received three additions to the membership of the church at Agra, two of them by confession, on a recent visit to that congregation.

### TEXAS

**Clarendon**—J. B. Holmes and Charles E. McVay are holding a meeting for this church in the face of much difficulty due chiefly to the fact that the church has been without a pastor for a year. On August 18 there had been eight additions during the meeting.

### WASHINGTON

**Spokane**—At the Deane Avenue Church, of which J. W. Allen is the pastor, and N. M. Field is chorus leader and assistant pastor, there were six additions the first Sunday in August. Summer audiences are excellent and there is every prospect for a vigorous fall work.

### "FELLOWSHIP MEETINGS."

Brother Clarence Mitchell, who will continue in evangelistic work, is filling in his vacation by holding "fellowship" meetings with former pastorates in the third district of Ohio. He was secretary of this district for three years while pastor of the Lima congregation. While minister at Lima the congregation purchased a lot and built a fine brick church.

### EXCURSION. VIA NICKEL PLATE ROAD

To Boston and return, \$21.00, September 10, 14, 24, 28. Limit thirty days from date of sale. Meals in dining cars, 35c to \$1.00. Stopovers. Ticket office, 107 Adams street, Chicago. Phones, Central 2057 and 6172. La Salle Street Station, on Elevated R. R. Loop. Over 400 members were added, and in

one meeting, held by Brother Mitchell with home forces, 208 people were added. This was the largest meeting ever held in the city by our people. He was pastor at Wellsville, N. Y., where two hundred and forty persons were added, including Hallsport. He was pastor-evangelist at Mannington, W. Va., where he effected a permanent organization, purchased a lot and built, as President Cramblett of Bethany College said, "perhaps the second best building in the State among the Disciples of Christ." At

this place Brother Mitchell was on the ground only during summer vacation. At Grover Hill, Ohio, he held nine meetings. A new church has since been built there. At Uniopolis and Rousculp, Ohio, new church buildings followed his revival meetings. Two new buildings are now being constructed at Jackson Center, Ohio, and New Berlin, Ohio, as the result of meetings held in 1907. At Jackson Center a permanent organization was effected, a lot purchased and pledges secured for the enterprise.

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1,500 students last year. A large increase in attendance this year. Right well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unequalled elsewhere in Iowa.

Expenses are low—so low that no ambitious young man or young woman could find it impossible to attend school here. Many earn part or all of their expenses. Students can enter at any time.

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The receipts for foreign missions for the first fourteen days of August amount to \$6,995.85, a gain of \$2,869.31.

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The churches, as churches, have given \$100,947, a gain of \$13,229. The Sunday schools have given \$71,620, a gain of \$10,534. These are the greatest gains in the regular receipts in the history of the Foreign Society.

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## STATE CONVENTION PROGRAM.

JACKSONVILLE, SEPTEMBER 9-12, 1907.

Illinois Christian Missionary Society.

Tuesday evening—7:30, praise service and devotions, De Loss Smith, Chicago; 8, president's address, O. W. Lawrence, Decatur.

Wednesday morning—8:45, Bible study, Prof. B. J. Radford; 9:30, business session of I. C. M. S., announcement of committees, reports of officers, Field Secretary J. Fred Jones, Office Secretary W. D. Deweese, Treasurer J. A. Harrison, Permanent Fund and Students' Aid J. P. Darst; 10:30, "A Mountain-top View," J. M. Elam, Carthage; 11:10, "The Message for Illinois," H. H. Peters, Dixon.

Wednesday afternoon—1:30, opening service; 1:45, conference, problems of the field; "The Work in Villages and Towns," M. L. Pontius, Taylorville; "The Work in Cities," Edgar D. Jones, Bloomington; 2:35, conference, the local church; "Reaching Men," Andrew Scott, Danville; "Shepherding the Flock," J. W. Reynolds, Clinton; "Twentieth Century Church Equipment," S. R. Badgley, architect Jacksonville Church, Cleveland, Ohio; "The State of the Work in Illinois," J. Fred Jones; 4:30, reception at Old People's Home.

## Sectional Meeting—Superintendents' Conference.

Wednesday afternoon—Leader, George W. Brown, Paris. 2, devotional; 2:15, fundamental Bible study, Marion Stevenson; 2:45, round table. (1) The Absent Teacher. (2) Proper Gradation. (3) Sunday School Contests. (4) Officers; How Selected? Length of Term? (5) Relation of Super-

intendent and Minister. (6) Promotion; How and When? (7) Special Days. (8) Teachers' Meetings. (9) Home Department. (10) Adult Class Movement. (11) Teachers' Supply Class. (12) The Records; How Kept. (13) Primary Department. (14) Sunday School and Temperance, 3:45, address, Herbert Moninger.

Wednesday evening—7:30, praise service; 8, Bible School Work, H. H. Moninger, Cincinnati, Ohio; 8:35, address, "The Value of Christian Education Through the Ministry of the Small College," H. O. Breeden, Des Moines, Iowa.

Thursday morning—8:45, Bible study, Prof. B. J. Radford, Eureka; 9:30, committee reports; 10, Bible School session, Marion Stevenson, St. Louis, Mo.; "A New Motto—All the Church in the Bible School," F. M. Rogers, Springfield; "The Obligation of the Church to Furnish Trained Teachers," J. F. Rosborough.

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Centralia; 11, Illinois Christian Educational Association hour, Mrs. S. J. Crawford, chairman; devotions; reports: president, Mrs. Crawford; treasurer, Miss Clara L. Davidson; centennial committee, followed by conference; nominating committee, Mrs. R. F. Thrapp; address, President R. E. Hieronymus.

Thursday afternoon—General interests: 1:45, song service; 2, Ministerial Relief, A. L. Orcutt, Indianapolis, Ind.; Centennial Aims, W. R. Warren, Pittsburgh, Pa.; Benevolent Work, J. H. Mohrter, St. Louis, Mo.; Anti-Saloon League Work in Illinois, Jas. H. Shields, Chicago; 3:50, address, C. S. Weaver, Osaka, Japan.

Thursday evening—7:30, praise service and devotions; 8, address, "The Problem of Drunkenness," O. W. Stewart, Chicago; program committee, R. F. Thrapp, chairman, Jacksonville; S. S. Lappin, secretary, Stanford; Nelson G. Brown, Galesburg.

Kindly see that your church sends \$1 on convention expenses.

#### WITH HERBERT YEUELL. (Continued from page 770.)

nearby towns Chautauquas of high grade were in progress and a constant drain on public attention. Another condition making it an inopportune time was that it was the third meeting in eighteen months and the field was almost barren for results. Albany is a moral town and nearly everybody belongs to a church and local conditions make a strong doctrinal campaign impossible. Brother Mattox, the pastor, had done everything I asked in preparation and together we pulled harmoniously to the end. Great crowds attended nightly, even when national celebrities were to speak. There were about 60 responses to our invitations. Brother Arthur Wake has been compelled to give up the work for a while. His strong work as soloist and leader making too great a drain on his vitality. I regret exceedingly to have to let him go. We go next to Mt. Pleasant, Iowa, where our church is weak, for a strong campaign of teaching.

These are not the elements for a great campaign for members, but we go in the fear of God and love for our noble plea for Christian unity. During October and November we are to be with Bro. C. J. Tanner, of Detroit, Mich., during December at Green Castle, Ind. A strong appeal comes from Elwood for another meeting. I am constantly receiving word of the lasting power of that meeting. On to Norfolk!

Herbert Yeuell.

#### ILLINOIS CONVENTION.

The Illinois state convention meets at Jacksonville, September 9-12. All delegates are requested to send names to C. L. De Pew, if entertainment is desired. Lodging and breakfast will be furnished all delegates. You will receive a hearty welcome.

Russell F. Thrapp.

#### TRYING TIMES.

Our Tabernacle meeting is two weeks old. Seldom does a meeting ever start with so many discouraging circumstances. The cyclone destroyed our church and tore up the roofing of our tabernacle so that the constant rains following went through in spite of several days of repairing. The first Sunday we were rained out completely and found refuge in the Congregational church, which was kindly loaned to us till we could dry out and repair. Then every rain for some time found some places for leaks, and at the same time kept the farming people away. Not till Sunday night of the 11th did we seem to have a real meeting on hand. Sixteen answered the invitation that night; thirty-three to date. We are hoping and praying for a better chance at the people with our

message. Wilson is a strong preacher and Lintt a great chorus leader. We secured \$4,870.91 of insurance for our wrecked church. Will rebuild as soon as possible. W. E. SPICER, Minister.

August 13.

L. N. Early is just closing a successful year's work with a church at Broken Bow, Neb. An indefinite call has been unanimously extended him with an increase of \$200 in salary. During the past year one of the best churches in the society has been erected by our people and in the best location. It was formally opened Sunday, August 11, F. M. Rains assisting in the services.

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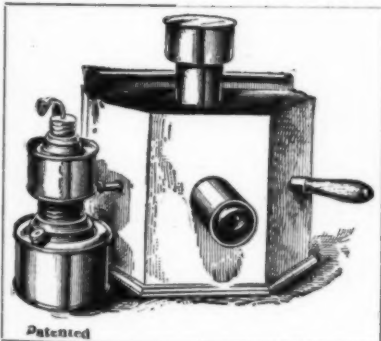
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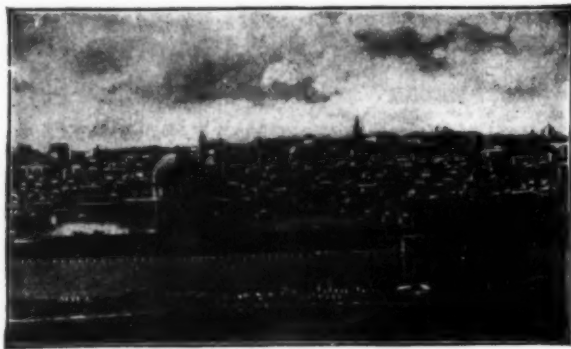
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